

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Asked[1] an asker by a torment[x] befalling/occurrent.	سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ﴿١﴾
2. For the unbelievers, not for it[x] a repeller.	لِّلْكَـٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ﴿٢﴾
3. From Allah, possessor (*of*) the *ma'a'reje* (*ascending stairways*).	مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾
4. *Ta'arojo* (*curvilinearly ascends*) the angels and The *Ruho* (*Arch Angel Gabriel/ other High Angel*) to Him in a day [was] its[x] *meqda'ro* (*span/ measure*) fifty thousand-[year].	تَعْرُجُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾
5. So *issber* (*let-hold on patiently* [*you*[s]]) a beautiful patience.	فَٱصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
6. Verily they see it[x] afar.	إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ﴿٦﴾
7. And [*We*] see it[x] near.	وَنَرَىٰهُ قَرِيبًا ﴿٧﴾
8. Day the Heaven[w] is like the *muh'le* (*molten metal*).	يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ﴿٨﴾
9. And [are/ to be] the mountains[x] like the *eh'ne* (*colored wool*).	وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ﴿٩﴾
10. And asks not *hamemon* (*affectionate-friend*) (*about another*) *hameman* (*affectionate-friend*).	وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾
11. (*To be*) made they[z] discerning/sighting; longs the criminal if[2] (*to*) ransom[3] (*himself*) of then-day's torment by his sons.	يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾
12. And his she-consort[4] and his brother.	وَصَـٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾
13. And his (*closest*) kin[w] which[u] lodges/shelters him.	وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾
14. And whom[p] (*are*) in the Earth[w] together; afterwards [*he*] delivers him.	وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾
15. Not-at-all[5]; verily it[w] (*is*) *Ladha* (*intensely heated Hell*).	كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾
16. *Nazza'atan*[w] (*iteratively-wrester*)[w] for the *shawa*[6] (*head skin and the extremities*).	نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾
17. [*It*[w]] summons/calls whom[p] [*he*]: backed and averted.	تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾

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[1] The word "سأل" could mean "دعا," see القرطبي!

[2] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[3] The word "ransoms" is a *transitive* verb, hence the need for the parenthetical (*himself*)!

[4] That is his wife, or intimate she-companion!

[5] The word "كلا" is an article of negation particularized for deterrence and prevention!

[6] The word "*shawa*" has several meanings, among them: the head skin, the extremities!

18. And gathered [*he*] then [*he*] cached/cognized[7].	وَجَمَعَ فَأَوْعَىٰٓ ١٨
19. Verily the mankind (*had been*) created *haloo'an*[8] (*fretfully-anxious*).	۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ١٩
20. If evil touched/betided him [*he*] (*is*) *ja'zooan*[9] (*iteratively bewailer*).	إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ٢٠
21. And if touched/betided him the *khayro*[10] (*desirable/possession/goodness*) [*he*] (*is*) *mano'an* (*iteratively-stinter*).	وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ٢١
22. Except the prayers[11].	إِلَّا ٱلْمُصَلِّينَ ٢٢
23. Who[r] they over their Prayer[w] (*are*) *da'emoona*[12] (*duty-biders*).	ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ٢٣
24. And who[r] (*are*) in their possessions (*is*) a right[13] *ma'aloomon* (*that which is known*).	وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ٢٤
25. For the requester and the *mahroo'me* (*he who is dispossessed*).	لِّلسَّآئِلِ وَٱلْمَحْرُومِ ٢٥
26. And who[r] *youssaddeqoona* (*they*[z] *affirm as credible*) by the *Deen's*[14] (*religion's/Islam's*) Day.	وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ٢٦
27. And who[r] they from their Lord's torment, (*are*) *mushfegoona* (*he-they in disquiet*).	وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ٢٧
28. Verily their Lord's torment (*is*) other than *ma'amoon* (*one from which one is safe and secure*).	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ٢٨
29. And who[r] they for their *foroje* (*orifices/private-parts*) (*are*) keepers up[15].	وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ٢٩
30. Except on/over their spouses or what possessed their *aymane* (*right hands*)[w] then verily they (*are*) other than *malomeena* (*ones that are blameful*).	إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٣٠
31. So whoever *ebtagha*[16] ([*he*] *earnestly-quested*) beyond *tha'leka* (*afar-that-it/*) [x] then those they (*are*) the aggressors.	فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ٣١
32. And who[r] they for their *amana'te* (*their: trusts/responsibilities/duties*) and their covenants (*are*) shepherds (i.e.: *custodians/fulfillers*).	وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ٣٢
33. And who[r] they by their testimonies (*are*) *qa'emona*[17] (*standers/maintainers*).	وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ٣٣

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[7] That is he *consciously persistently hoarded*!

[8] The word "هلوعا" means he who is "ضجور جزوع," that is fretful and anxious! See اللسان!

[9] The word "جزعنا" of "جزع" has several meanings, among here: bewailer! See اللتاج!

[10] The word "خيرٌ" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "خير!"

[11] The word "*prayer*" as *noun* dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!

[12] The word "دائمون" like observing the "دوام,"= *duty* i.e. *constantly performing* the Prayer *on time and in specific place known in advance to the doer*, e.g.: *in congregation* and *in the Mosque* at the time of each Payer!

[13] The "الحق المعلوم" is the *Zakah* portion in a personal wealth, i.e. *besides* the general charity!

[14] The "*religion's day*" is the *Day of Judgment*, whence all are *recompensed* according to *his/her deeds if* they are *believers*!

[15] The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[16] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!

34. And who [r] they (*are*) on their Prayers they [z] (*are*) keeping-up[18].	وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾
35. Those (*are*) in paradises[w]/gardens[w] *mukramoona* (*they who are hospitality accorded and honored*).	أُوْلَٰٓئِكَ فِي جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾
36. So what who [r] unbelieved they [z], *qebalaka* (*towards you*[g]) (*are*) *muhtteyeena* (*he-they hasteners with gaze and extended necks*).	فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾
37. *A'n* (*off*) the *yamene* (*right-side*) and *a'n* the *shema'le* (*left-side*) *ezeena*[19] (*sequestering group*).	عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾
38. Does covet every *emre'en*[20] (*mature/perfect manliness possessor*) of them (*to be*) admitted paradise[w]/garden[w] (*of*) *naeemen* (*permanent mental and physical delights in the highest chambers of Paradise*).	أَيَطْمَعُ كُلُّ ٱمْرِيٍٕ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾
39. Not-at-all[21]; verily We created them of what they [z] know.	كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾
40. Then not[22]; *Oqsemo* ([*I*] *oath*) by Lord (*of*): the *mashareqe* (*sunrise's loci*) and the *magharebe* (*sunset's loci*), verily We assuredly[23] (*are*) *Qa'deyroon*[24] (*We-Who are capable of: giving/doing/enforcing/influencing*).	فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾
41. On that [*We*] substitute *khayran* (*choicer/superior-/worthier*) than them and not We surely (*are*) *masboqeena*[25] (*ones that are outran*).	عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾
42. So let them: wade and play [*you*[s]] until *youlaqo* (*they*[z] *meet*) their day which[x] they[z] (*are being*) promised.	فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾
43. Day they[z] exit from the *ajda'the* (*tombs*) speedily as if they (*were*) to *nussoben* (*immolation stones/sacrificed on stone alters*) *youfedhona*[26] (*group-rush they*[z]).	يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾
44. *Khashseya'an*[27] (*submittingly subdued*) (*are*) their *abssa'ro* (*insights/discernments*), over-burdens them humility; *tha'leka* (*afar-that-it/*)[x] (*is*) the day which[x] they[z] were being promised.	خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُواْ يُوعَدُونَ ﴿٤٤﴾

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17 The word "قائمون," i.e. maintainers of the Prayer! It could stand for "*standers*" or "*sustainers*!"
18 Ibid, except for يحافظون!
19 The word "عِزِين" means groups in sequestering fashion, or *sequestering group*!
20 See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= الإنسان, و the person =الشخص, و the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way!
21 The word "كلا" is an article of negation particularized for deterrence and prevention!
22 See footnote for (S75:1) for this "لا," by *consensus* is a *negation* particle! See الدر المصون، احمد حلبي! As to the oath here see footnote for (S56: 75-76)!
23 The "ل" in "لقادرون" is a *juratory* "ل" = "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!
24 The word "قادرون" is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*!
25 The word "مسبوقين" is *plural, masculine objective noun*, with *no* English equivalent!
26 The word "يوفضون" comes from "الإفاضة" which means a *crowd of people rushing from one place to another*!
27 The word "خاشعة," = *khushsha'an*, is an *adverbial plural, masculine, subjective noun*, with *no* English equivalent available for it *per se*! The word "خشوع" in "خاشعة," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well! So "خشّعاً" are those who *submittingly subdued their body, sight and sound*! Also some time "الخاشعون" = *they who bow in the Prayer*! See البصائر and اللسان! Since this Ayah speaks about their sights being "خشّعاً" that means *their sights are submittingly subdued*!